



THE ISLAMIC BULLETIN

Issue 19

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EID MUBARAK!

During Ramadan, the month of blessing and forgiveness, our hearts felt the love of Allah and his Deen. Our nights were filled with Ibada (Worship), Taraweeh (Optional Ramadan prayers), Qiyam (middle of the night prayers), and recitation of the Quran. Our days were filled with the spirit of fasting, feeding others, and giving for the sake of Allah. We wished the whole year could be like Ramadan. A feeling of having accomplished some good and adding a credit for "Akhirah" ... But also remember the Hadith of Prophet Mohammed (SAW), which roughly says, "As a sign of Allah's acceptance for a deed is to follow it with more good deeds."

Therefore, in order that our fasting and hunger not be wasted, for standing at night in prayer, for the recitation of the Quran...for all our efforts, perhaps we need to gear up and continue this mode of Ibada. Continue our frequent visits to the Masjid, our humble approach to our Muslim brethren and to mankind, recitation of the Quran and nightly Qiyam.

What if we made a "resolution" to Allah that this Ramadan is the beginning of the "new me". As others make their resolutions for New Year, Ramadan should be as a new resolution for us. What if we approached Ramadan as a whole month to 'practice' this new resolution and now we are set to continue this lifestyle.

For the Sahaba, and the pious ones after them, Ramadan was actually a totally different experience. They used it for total seclusion from the material world and a total feeling of spiritual evolution. They slept little at night as they were engaged in Ibada. Their days were filled with "Ikram" (hospitality), giving "Charity", and assistance to others. Their habits of "Ibada" after Ramadan exceeded in many ways the habits of the best of us in Ramadan. In other words, what we do in Ramadan by visiting the Masjid daily, nightly Salah and recitation of the Quran is the minimum standard of "Ibada" we could be doing in our daily lives.

The Prophet Mohammed (SAW) roughly said that "The Salah of a person in the Masjid is equal to 27 times of his praying at home or at his job."

He also said, "For every step a person takes toward the mosque, a good deed will be added, a bad deed will be forgiven, and one level in Heaven will be credited."

Also he said, "Whoever prays "Isha" in congregation in the "Masjid", it is as if he prays half of the night, and who also prays "Fajr" in Congregation it is as if he prays all of the night."

Prophet Mohammad (pbuh) advised us to continue with our recitation of the Quran and said, "Whoever recites one letter of the Quran, he/she will get one good deed," and also, "Whoever reads Surat al-Baqara in his home will drive the evil out of your home for the entire week" and "On the day of judgement a caller will call to the one who regularly reads the Quran to recite it as beautifully and slowly as you did in your life time, your high level in paradise will be till the last verse you read from the Quran."

Also, let's not forget kindness, feeding and giving to others. This increases our love for each other and the love of Allah to us. The Prophet (SAW) said, "Your smile to the face of your brother is Sadaga (Charity)", and, "Oh people, feed the food to others, and say "Salam" to each other and pray at night while the people are sleeping (Tahajud). You will surely enter Paradise in peace."

May Allah accept this Ramadan and strengthen us all in our continuing efforts.

LETTERS TO THE EDITOR

Asalamu Alaikum,



My name is Tariq Al-Baha Abdullah. I'm a twenty-eight year old Sudanese Muslim, currently serving a Life sentence (with the possibility of parole), at Calipatria State Prison. After ten and a half years of incarceration, I'm finally able to understand the fact that only Allah has power over all the worlds (even this world of bars and steel). As I read your newsletter for the first time (dated August/September 1998), I was very impressed with your subject matter. I've been a conscious Muslim since the Month of Ramadan of 1992. My first three years I studied, learned, and taught with blind passion. As I reflect on those years, I can see the balance that

Allah has bestowed upon me, as the fruits of my labor. I was blessed by Allah to have fellow Muslim Brothers (inmates), a prison and personal library that covered every important subject in Islam.

Myself and other Brothers compare our situation and circumstances to that of Prophet Yusuf (AS). In prison, we are blessed with so many opportunities that are not afforded to most Muslims in this society. We have the time and solitude to grow closer to Allah. The State allocates the Islamic community a budget each year to buy some of the things we need for our religious services. We receive donations from a few outside organizations, business owners and we contribute to the cause of Allah ourselves from our own limited resources. I've donated much of my time, literature and resources continually. Sometimes, I ask myself is it all worth it. There are times when ungrateful Brothers refuse the admonition. Then there are the times when a Brother truly listens to your wisdom and uses it. When you see a Brother struggling to learn for months, then you give him the tools, you yourself used, and see him actually grasping hold of understanding...that one Brother, makes up for 1,000 ungrateful Brothers. I no longer ask myself is it worth it. It's for the sake of Allah, for He do we worship and it's His aid we seek.

Yes, we also have brothers that go astray once they're released, I understand, but I can't stand for it. The world is so fast. After you've done 5, 10, 15 or more years, it's almost like a rebirth, except you are expected to know how to think, talk and walk like an adult. How can they (we) without growth and support? They are literally babies in the world. There are none or very little educated/experienced Islamic agencies that are willing and/or equip to help these Brothers in need. It's easy to practice what you know and understand of Islam while in prison. You have very little responsibilities, and most people won't harm a Muslim, because of our reputation of unity and protecting each other. Seldom do we find ourselves involved in forbidden acts, because we are very disciplined, stern, and observant of each other. However, there are those who look for their freedom from other sources, rather than from Allah. When Brothers are found acting as Kafir, we admonish, when we find them creating a pattern, we treat them as such; to them be their way and to us ours.

NEED TO CONTACT US?

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Most of the men that come into Islam in prison are generally genuine and good hearted people. I love meeting Muslims of all nationalities. It makes me feel like Islam is working. Al-Hamdlillah, I've seen Sudanese, Samoans, Mexicans, Puerto Ricans, Hondurans, Malaysians, European-Americans, Libyans, Ethiopians, Kuwaitis, Iranians, and Chinese inmates inside the masjid. In prison, there is so much racism; more than in society. There are four major segregated ethnic groups: Black (African-American or any member of a "Black" gang), Mexican (anyone of Hispanic derivation), White (anyone of European derivation), and "Others" (everybody else, including Native Americans, Africans and other people from the East). Only the "Blacks" have it easy to become Muslim. Everyone else places their life in the hands of Allah. Truly!

The stories that we have about our road to Islam may only be similar to those at the time of the Prophet (s.a.w.), Ma'sha Allah.

This is another reason why I'm reaching out. We need more contact with strong, established willing experienced Muslims to help us. Anyone can visit anyone in any of the California Prisons. But no one comes here? We can receive mail. But no one writes? We can give dawah. But no one ask for our advice? We are manifest deterrents for our youth against drugs, gangs, alcohol, pre-marital sex and all the trappings of incarceration. But there are no children in sight!

As I've said earlier, I've been very active in our communities within prison. Imam Shahiyd, however, is always stressing the act of extending ourselves outside of these walls. I have taken his good advice and written several proposals to extend my help and the help of other striving Muslim Brothers to the larger community. The letters to the Editor by Tammy Ortiz placed a face on the kind of people in need of us and we of them. The more we share Islam, the more we remember to practice it. The more contact with everyday problems, the more we learn how to solve them. Muslim Brothers that are incarcerated have so much time to research, study, and learn and after sharing/teaching each other - where does it go?

Recently I started to share more with family and friends. My experience has left me with the feeling that my words are falling on death ears. I know it's doing some good, if only to allow them to understand me and other Muslims. I just don't receive any inspiration, motivation, or gratification. I much rather share Islam with those who want to know. Those who want to become a Muslim or Muslims that need more information such as George Herbert, Amirah, Omar Abdul-Salaain and all the Brothers that come to my Salaat/Arabic & Self-help classes.

It takes very little effort to establish such a great contribution. I have drawn-up proposals and sent them out, but no one has responded. Please give us a try. What do you have to lose in using the so-called "useless"? Just look at the example of Malik Shabazz (Malcolm X). We too can be molded and reshaped. What we become when we are released depends on who was in here teaching us. Remember Prophet Yusuf (as). What if one day you come to me for a helping hand after leaving me in the well for dead? What would you want me to do?

Ma'a salaam

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Dear Editor:

Your web site was very helpful and clear when looking for information. It was easy and well organized. It's great that you provide listings of mosques all over the world and the directions. Thank you, and I look forward to using your web site again.

I have a personal observation that some Muslim girls and women

do not realize the significance of hijab. Hijab is Arabic for protection and cover. Some people put a lot effort into their hijab, yet it serves no purpose. I am referring to the pointless hijab that some girls wear.

The first pointless hijab is referred to as the headband hijab. It is a band of fabric approximately 4 inches wide. It covers the back of the head and allows all the hair to be exposed. It doesn't serve much in terms of modesty, but at least it comes in handy in case of an unexpected tennis match.

The second pointless hijab is the dupetta, also known as the Saran wrap hijab. It covers all the hair, but it is totally transparent. Again it doesn't serve much in terms of modesty, but it keeps the hair nice and fresh.

The third type of hijab is known as the Mickey Mouse Hijab. It is when a girl wears a black scarf and tucks it behind her ear, so that her ears stick out.

We now move to my favorites: The yo-yo hijabs. The first yo-yo hijab, also known as the Benazir Bhutto hijab, is the scarf that keeps falling down and needs to be constantly pulled back up.... up, down, up, down, just like a yo-yo.

The second yo-yo hijab is also referred to as the convertible hijab. This type of hijab is predominant at any type of social event, i.e. an Aqeeqah, Bismillah party, wedding, etc. This is when an Imam or Qari starts to recite Qur'an. At this point, all the convertible hijabs come up...until he says "Sadaqallahul atheem". I'm not sure, but apparently in some cultures that translates to "ok sisters, you may now take off your scarves".

I'm sure this may seem odd, but what's even funnier is when people do not anticipate the recitation of Qur'an at a social event, and are forced to be creative and use accessories such as a purse to cover one's hair. I was surprised to see a woman hold her purse over her head as "hijab"...as if the multitudes of men surrounding her were not a good enough reason to wear hijab, but some guy reciting du'a compels her to hold a purse over her head. Her friends were more creative...one used her dinner napkin. I also saw the communal hijab - two or more girls draped under one dinner napkin during the recitation of Qur'an. Her other friend was more creative. She used her coffee saucer on the back of her head. I wasn't sure if it was hijab or a Yamaka.

And, people should remember that hijab is not just a protection from guys, but from a girl's nafs (ego) as well. It should prevent girls from having to spend hours in front of the mirror doing her hair. But, unfortunately, you see girls in front of the mirror for hours doing their hijab as they would do their hair, with all sorts of elaborate braids and the like. I wanted to go up to a sister and say "Is your hijab naturally curly?" I also felt compelled to go up to another girl and say "pardon me, but is your hijab naturally that color, or did you dye it?"

Well, the point to remember is that some people make an effort to wear hijab, but it is futile, because it is not fulfilling its purpose. It's like using an umbrella with holes in it. Hijab is used for protection from guys as well as from the girl herself, and should not be used as an accessory or for beautifying one's self.

Anyway, that's it. If anyone disagrees with me or is offended, then you are disagreeing with the teachings of Allah subhanahu wa Ta'alaa.

- A Reader

Response:

Dear Brother,

Asalamu Aleikum

I'd like to thank you for sending in this poem (?). We always welcome entertaining and thought-provoking material. I agree with you that hijab is an important topic for Muslims. However, it is important to note that, like other aspects of Islam, wearing hijab is often part of growth and development. This can be a gradual process that takes different amounts of time for each sister. May Allah help everyone in this process.

- The Editor

Dear Readers,

Thanks to all of you who have given us encouragement to continue with the Islamic Bulletin. It takes much dedicated effort, time, and skill to produce this publication. In 1991, we began the formidable job of compiling mosque locations for California with driving directions. In this issue, we have included the new updated edition and the prayer schedule for the whole year. Please continue to support our efforts and invite all to visit the Islamic Bulletin website at www.islamicbulletin.com, where you will be able to:

LISTEN to & READ the Holy Qur'an, in ARABIC.

Listen to & READ the TRANSLATION of The Meaning Of The Holy Qur'an in 17 languages.

Research hadith such as Bukhari, Muslim, and others.

Listen to a live radio station from Mecca.

Watch Islamic videos.

Read about the biography about The Prophet (pbuh)

Learn "How To Become Muslim" in Spanish or English.

Check daily prayer schedules.

Find prayer locations around the world.

Read activities and stories for children.

View The Islamic Bulletin's past and present issues.

We hope that you will visit our website soon!

Black Seeds

Dear Editor,

Your web site is a blessing to have and it makes me feel good to find information about Islam so well put together. I read the article about the Black Seed Oil from your bulletin and wanted to share this with you. Br. Shakir Al-Thenyan, was given a few months to live due to a brain tumor. He left the US and went to live his last few weeks in Saudi Arabia. There he began using the following black seed treatment. By the grace of Allah (SWT) he is cured now. Here's the recipe. Please share it with others.

- 1/2 kg pure honey

- 3 large tablespoons of black seed

- Head of garlic

1. Grind garlic & black seed.

2. Mix well with honey.

Each morning take a medium sized spoonful from the above mix and take one "myrrh" size of a coffee seed and another piece of "asafetida" (in Arabic it is called "helteet") the size of an adas seed.

Drink mixture with a cup of fresh cold milk.

Continue this for 3 months and may Allah give the cure.

ISLAM IS BECOMING MORE VISIBLE IN ARMED FORCES



By Carlye Murphy

Military Chaplain M. Malak Abd al Mut'ali Ibn Noel, a lieutenant in the Navy, zips around Norfolk Naval Station in a 1995 Nissan Altima whose license plate reads, "IWRK4GD."

He wears Islam's universal symbol - a crescent moon - on his shirt collar.

And as a new moon cued the onset of Ramadan last night, the first Muslim chaplain commissioned by the Navy led prayers in the first mosque built on a U.S. naval base.

He joins at least 4,000 Muslims on active duty in the U.S. armed forces in observing Islam's annual holy month of fasting and spiritual reflection.

"It's a month of reconnecting spiritually with ourselves and Allah," said Noel, 37, who has been in the Navy for 19 years. "In the Qur'an we are taught that this month is for God, period."

The nation's estimated 3.5 million to 6 million Muslims are becoming more visible in every layer of American society, and the military is no exception.

Since the 1991 Persian Gulf War, when a massive deployment of U.S. troops to the Middle East increased American awareness of Islam, U.S. statistics show an ever increasing number of Americans embracing Islam.

A recent graduation ceremony on a Leesburg campus featured an eye-opening statistic: It tripled the number of Muslim chaplains available to the U.S. military.

The Graduate School of Islamic and Social Sciences is the first school in the country approved by the U.S. military to train Muslim chaplains. The school was established three years ago in a Leesburg office park by a group of prominent Islamic scholars.

A first-of-its-kind group of seven military chaplaincy students graduated Aug. 28, with five slated to be commissioned in the Army and two in the Navy, according to a school spokeswoman.

More are on the way. As of now, only three Muslim chaplains serve in the U.S. military, according to Pentagon officials. The military is trying to catch up to the growing numbers.

"The American military is a reflection of American society," said Lt. Col. Tom Begins, a Pentagon spokesman. "We strive mightily to accommodate all the needs."

U.S. Congress to Issue Resolution on Ramadan Stamp

On November 4, 1999, Congressman Tom Davis (R-VA-11th) introduced a congressional resolution expressing the "Sense of Congress" that a postage stamp should be issued recognizing the Islamic holy month of Ramadan.

"Welcoming Ramadan" in Congress is undoubtedly one of the clearest signs to date that Islam and the Muslim community have "come of age" alongside other faiths within the great cultural melange that constitutes America.

Unity of Purpose

Just as Christianity and Judaism have their holidays recognized nationally, it is important for Muslims to have our holidays recognized as well. One day, Insha 'Allah, schools, universities and workplaces across the country will honor these Muslim holy days as holidays for all, as with Christmas, Easter, and Hanukkah.

This requires that the entire Muslim community demonstrate its unity and commitment towards this goal.

No one can deny the significance of this resolution; however, we must act now, in unity, to make this a reality for the ummah.

It is now extremely important that we Muslims do our part to see it through. Congressman Davis's office has declared that this resolution remains one of their top priorities; however, they need our help.

At present, there are four Congresspersons who have signed in support of the resolution, but as you know, over half of Congress must support it in order for it to be passed.

What can you do?

Write and/or call your elected representative asking them to support the House Congressional Resolution 220, recognizing the holy month of Ramadan.

Let them know why it is important to you as a community leader, and how it is significant for the entire American public to recognize and learn about one of the fastest growing religions in America.

Marriages Lead Women to Islam in Japan By Lynne Y. Nakano



"Aysha" Abid Choudry - her given name is Harumi - adopted her Muslim name and faith four years ago, at the age of 26, to marry a Pakistani.

Two years later, like many Japanese women married to Muslim men in Japan, she remained reluctant to abide by Islamic laws.

Then one day about two years ago, she decided to act on her own intuition that Islam meant having a personal relationship with Allah.

She got on her knees to pray for the first time. Her husband - a devout Muslim who had never asked her to adopt Islam, but had prayed silently on her behalf for years - cried openly at the sight.

Once distant and unknown in Japan, Islam has found converts among Japanese women. Many are married to men who come to Japan to find work from countries such as Iran, Bangladesh, Pakistan, and Malaysia.

A hub of Islamic activity in Tokyo, the Islamic center in Setagay-ku registered over 80 new members this year, the majority were Japanese women, according to R. Siddiqi, Director of the Islamic Center in Japan.

"Women are attracted to Islam because they want freedom. Islam gives them independence because they do not have to be a slave of any man. Islam is against moral aggression against women. The chastity and honor of women are protected. No illicit relations are allowed. All these things attract women," said Siddiqi.

Japanese women who marry men from Islamic countries often face ostracism from their families and friends; living by Islamic laws requires major changes in nearly every aspect of their lives.

The Muslim's daily ritual of prayer, for example, is a major hurdle for anyone who wants to hold a steady job.

One young woman who works for a major electronics company in Tokyo prays in the company changing room.

This transcriber, a MIT-Japan Program Intern at another company, Sharp, finds that prayer is no problem.

The new Muslim must also make major changes in her diet. Muslims who strictly follow the Quran may not consume pork, alcoholic beverages, and animal products that have not been blessed.

Juices and tsukemono may contain preservatives with low levels of alcohol; chocolate, ice cream, cakes and other processed desserts may contain animal fats, and gelatins may be made from animal bones.

"At first it was hard to know what foods were permitted, so a group of us called the soy sauce, juice and pastry manufacturers to find out which products were alright. We made a checklist and that information had spread by word of mouth," Aysha said.

Another woman married to a Pakistani says, "It's not a problem. There's a store selling halal food in Saitama and we eat fish. As for cakes and juices, I usually make my own."

The most obvious symbol of the Muslim woman is the head scarf, hijab, that covers her head, and the long sleeves, and pants that cover her limbs.

An energetic face framed within her black hijab Aysha says, "I wasn't born a Muslim, so I'm strict (about Islam). Before I became a Muslim, I was the secretary to a company president so I drank alcohol, played, wore miniskirts, everything. After I became a Muslim, everything changed. I threw away or gave away five bags of clothing. To become a good Muslim takes time, though."

Although strict Islamic life may not be incongruous with lifestyles in Saudi Arabia or Iran, in Japan, Islam means accepting a life radically different from the ordinary Japanese.

Perhaps, for some, herein lies the appeal.

"Before I became a Muslim I didn't know what I was put here on earth for. I thought that the purpose of working was to make other people think highly of me. I believed that a person's worth was based on what university he went to and how much money he made. Now I know that work is to nourish my body and I am here to live each day to praise Allah," said a woman in her 20's married to a Pakistani truck driver.

Others, like Noureen, a 30-year-old teacher of nursing at a women's university in Saitama, had tried other religions, including Christianity, before finding Islam.

She met her husband, a 29-year-old Pakistani factory worker, at study sessions at the Islamic Center and officially became a Muslim before their marriage four years ago.

She and her husband agree that Islam comes first and work comes second.

When the nurse's uniform and the hospital environment interfered with the practice of Islam, "My husband told me that I should change jobs if I couldn't be a good Muslim at my own pace."

At present there are no Islamic schools in Japan.

Noureen says, "the problem is not just food, it's the concept: In Japan people think their body is their own, and that a child should stay up all night studying and only think about exams.

"But we believe that one's body belongs to God and should be treated with respect."

"See Through Scanner" to Be Introduced at U.S. Airports

NEW YORK An X-ray scanner that can see through clothing will be introduced at John F. Kennedy International Airport in New York and five other major airports around the United States by June of next year.

The Body Search device, using low doses of X-rays, is supposed to reveal items such as weapons and packages of illegal drugs. U.S.

Customs says the machine does not show physical details, just the body's outline.

But some are raising concerns about privacy.

Gregory T. Nojeim, legislative counsel for the American Civil Liberties Union, says the scanner can show private parts with clarity and that portions of the display could be enlarged by the viewer.

Travelers would have the option of undergoing a physical pat-down instead of being scanned.

Athens to Build its First Mosque

ATHENS (AFP) The powerful Greek Orthodox Church has given its agreement for the first mosque in Athens to be built in time for the 2004 Olympics in the city, a source close to the church said.

Church officials have proposed constructing a mosque, an Orthodox church, and a synagogue near the Olympic village which will be built in Thrakomakenodes at the foot of Mount Parnis, some 30 kilometers (19 miles) north of Athens.

The Greek Orthodox Church has enormous influence in the country and had always blocked any initiative to construct a mosque in Athens, angering Muslims who live in the capital.

The staging of the Olympics in the city has brought about a new sense of compromise.



The Prophet (SAW) said,

The more you keep silent, the more you are safe. (Tirmidhi)

Many people overlook two graces: health and leisure time. (Bukhari)

The dearest deed to Allah is that which is done regularly, though it is less. (Bukhari)

Wealth never decreases due to charity. (Muslim)

Purity is a part of faith. (Muslim)

This world is ever-green and charming (but the Hereafter is far better). (Tirmidhi)

Spread Salam (greeting) so as to enter Paradise safely. (Tirmidhi)

Beware of miserliness because it caused destruction to those before you. (Muslim)

Charity in secrecy cools down Allah's wrath (i.e. pleases Him). (Al-Jami)

A slanderer will not be allowed to enter Paradise. (Agreed upon)

Everything that intoxicates is Haram (forbidden). (Agreed upon)

Be honest in your gatherings (i.e., neither backbite others, nor disclose their secrets). (Al-Jami)

He, who neither shows mercy to the youngers nor respects the elders, is not one of us. (Al-Jami)

And do not spy (on brother Muslims). (Bukhari)

Worship the All-Gracious (Allah) and offer food (to the poor). (Ibn Majah)

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A Muslim is never allowed to stay angry with his brother Muslim over three days, because he who does that, then dies, will go to Hell. (Abu Dawud)

Wealth is not the possession of many goods; rather, the (actual) wealth is the self-contentment. (Bukhari)

Do not eat with the left hand, for the Satan does so. (Muslim)

If you are humble for the sake of Allah, He will raise your position. (Muslim)

He who believes in Allah and the Last Day, should either say something good or keep silent. (Agreed)

Live in this world as if you are a stranger or a passer-by. (Bukhari)

The World is like a prison for a believer, while it is paradise for a disbeliever. (Muslim)

The strong (Muslim) is not he who wrestles, but he who controls himself when angry. (Agreed upon)

He, who advises someone to do good, he will get equal in reward. (Al-Jami)

Verily, deeds depend upon the intentions. (Agreed upon)

**The dearest deed to Allah
is that which is done
regularly, though it is less.
(Bukhari)**

A Muslim is the one who avoids harming Muslims with his tongue and hands. (Agreed upon)

The severer of Kinship bonds will not enter Paradise. (Muslim)

Perform a good deed after an evil; this will cause to eliminate the evil. (Tirmidhi)

He, who cheats us, is not one of us (Muslims). (Muslim)

Save yourself from the Hell-Fire even if by half a date (in Charity). (Bukhari)

Verily, Muslims are brothers of one another. (Agreed upon)

O Allah, there is no life except the life of Hereafter. (Muslim)

**A Muslim is the one who
avoids harming Muslims
with his tongue and hands.
(Agreed upon)**

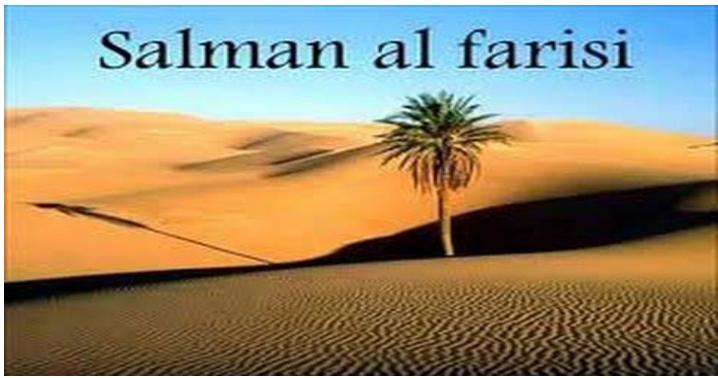
Behave with people with good manners. (Tirmidhi)

A nice word is a charity (in reward). (Bukhari)

Verily, every good (deed) is a charity. (Bukhari)

Purity is a part of faith. (Muslim)

Fear Allah wherever you are. (Tirmidhi)



Salman al farisi

SALMAN AL-FARISI

This is a story of a seeker of Truth, the story of Salman the Persian, gleaned, to begin with, from his own words:

I grew up in the town of Isfahan in Persia in the village of Jayyan. My father was the Dihqan or chief of the village. He was the richest person there and had the biggest house.

Since I was a child my father loved me, more than he loved any other. As time went by his love for me became so strong and overpowering that he feared to lose me or have anything happen to me.

So he kept me at home, a veritable prisoner, in the same way that young girls were kept.

I became devoted to the Magian religion so much so that I attained the position of custodian of the fire which we worshipped.

My duty was to see that the flames of the fire remained burning and that it did not go out for a single hour, day or night.

My father had a vast estate which yielded an abundant supply of crops.

He himself looked after the estate and the harvest. One day he was very busy with his duties as dihqan in the village and he said to me: "My son, as you see, I am too busy to go out to the estate now. Go and look after matters there for me today."

On my way to the estate, I passed a Christian church and the voices at prayer attracted my attention. I did not know anything about Christianity or about the followers of any other religion throughout the time my father kept me in the house away from people.

When I heard the voices of the Christians I entered the church to see what they were doing. I was impressed by their manner of praying and felt drawn to their religion.

"By God," I said, "this is better than ours. I shall not leave them until the sun sets."

I asked and was told that the Christian religion originated in AshSham (Greater Syria). I did not go to my father's estate that day and at night, I returned home.

My father met me and asked what I had done.

I told him about my meeting with the Christians and how I was impressed by their religion. He was dismayed and said: "My son, there is nothing good in that religion. Your religion and the religion of your forefathers is better."

"No, their religion is better than ours," I insisted.

My father became upset and afraid that I would leave our religion. So he kept me locked up in the house and put a chain on my feet. I managed however to send a message to the Christians asking them to inform me of any caravan going to Syria.

Before long they got in touch with me and told me that a caravan was headed for Syria.

I managed to unfetter myself and in disguise accompanied the caravan to Syria.

There, I asked who was the leading person in the Christian religion and was directed to the bishop of the church.

I went up to him and said: "I want to become a Christian and would like to attach myself to your service, learn from you and pray with you."

The bishop agreed and I entered the church in his service.

I soon found out, however, that the man was corrupt. He would order his followers to give money in charity while holding out the promise of blessings to them.

When they gave anything to spend in the way of God, however, he would hoard it for himself and not give anything to the poor or needy.

In this way he amassed a vast quantity of gold.

When the bishop died and the Christians gathered to bury him, I told them of his corrupt practices and, at their request, showed them where he kept their donations.

When they saw the large jars filled with gold and silver they said.

"By God, we shall not bury him." They nailed him on a cross and threw stones at him.

I continued in the service of the person who replaced him. The new bishop was an ascetic who longed for the Hereafter and engaged in worship day and night.

I was greatly devoted to him and spent a long time in his company.

(After his death, Salman attached himself to various Christian religious figures, in Mosul, Nisibis and elsewhere.

The last one had told him about the appearance of a Prophet in the land of the Arabs who would have a reputation for strict honesty, one who would accept a gift but would never consume charity (sadaqah) for himself. Salman continues his story.)

A group of Arab leaders from the Kalb tribe passed through Ammuriyah and I asked them to take me with them to the land of the Arabs in return for whatever money I had. They agreed and I

paid them. When we reached Wadi al-Qura (a place between Madinah and Syria), they broke their agreement and sold me to a Jew.

I worked as a servant for him but eventually he sold me to a nephew of his belonging to the tribe of Banu Qurayzah. This nephew took me with him to Yathrib, the city of palm groves, which is how the Christian at Ammuriyah had described it.

At that time the Prophet was inviting his people in Makkah to Islam but I did not hear anything about him then because of the harsh duties which slavery imposed upon me.

When the Prophet reached Yathrib after his hijrah from Makkah, I was in fact at the top of a palm tree belonging to my master doing some work.

My master was sitting under the tree. A nephew of his came up and said: "May God declare war on the Aws and the Khazraj (the two main Arab tribes of Yathrib). By God, they are now gathering at Quba to meet a man who has today come from Makkah and who claims he is a Prophet."

I felt hot flushes as soon as I heard these words and I began to shiver so violently that I was afraid that I might fall on my master.

I quickly got down from the tree and spoke to my master's nephew. "What did you say? Repeat the news for me."

My master was very angry and gave me a terrible blow.

"What does this matter to you? Go back to what you were doing," he shouted.

That evening, I took some dates that I had gathered and went to the place where the Prophet had alighted.

I went up to him and said: "I have heard that you are a righteous man and that you have companions with you who are strangers and are in need. Here is something from me as sadaqah. I see that you are more deserving of it than others."

The Prophet ordered his companions to eat but he himself did not eat of it.

I gathered some more dates and when the Prophet left Quba for Madinah I went to him and said: "I noticed that you did not eat of the sadaqah I gave. This however is a gift for you."

Of this gift of dates, both he and his companions ate.

The strict honesty of the Prophet was one of the characteristics that led Salman to believe in him and accept Islam.

Salman was released from slavery by the Prophet who paid his Jewish slave-owner a stipulated price and who himself planted an agreed number of date palms to secure his manumission.

After accepting Islam, Salman would say when asked whose son he was: "I am Salman, the son of Islam from the children of Adam."

Salman was to play an important role in the struggles of the growing Muslim state. At the battle of Khandaq, he proved to be an innovator in military strategy.

He suggested digging a ditch or khandaq around Madinah to

keep the Quraysh army at bay.

When Abu Sufyan, the leader of the Makkans, saw the ditch, he said, "This stratagem has not been employed by the Arabs before."

Salman became known as "Salman the Good". He was a scholar who lived a rough and ascetic life. He had one cloak which he wore and on which he slept.

He would not seek the shelter of a roof but stayed under a tree or against a wall. A man once said to him: "Shall I not build you a house in which to live?" "I have no need of a house," he replied.

The man persisted and said, "I know the type of house that would suit you." "Describe it to me," said Salman. "I shall build you a house which if you stand up in it, its roof will hurt your head and if you stretch your legs the wall will hurt them."

Later, as a governor of al-Mada'in (Ctesiphon) near Baghdad, Salman received a stipend of five thousand dirhams. This he would distribute as sadaqah. He lived from the work of his own hands.

When some people came to Mada'in and saw him working in the palm groves, they said, "You are the amir here and your sustenance is guaranteed and you do this work!"

"I like to eat from the work of my own hands," he replied. Salman however was not extreme in his asceticism.

It is related that he once visited Abu ad-Dardaa with whom the Prophet had joined him in brotherhood.

He found Abu ad-Dardaa's wife in a miserable state and he asked, "What is the matter with you."

"Your brother has no need of anything in this world" she replied. When Abu ad-Dardaa came, he welcomed Salman and gave him food. Salman told him to eat but Abu ad-Dardaa said, "I am fasting."

"I swear to you that I shall not eat until you eat also."

Salman spent the night there as well. During the night, Abu ad-Dardaa got up but Salman got hold of him and said: "O Abu ad-Dardaa, your Lord has a right over you. Your family have a right over you and your body has a right over you. Give to each its due."

In the morning, they prayed together and then went out to meet the Prophet, peace be upon him. The Prophet supported Salman in what he had said.

As a scholar, Salman was noted for his vast knowledge and wisdom. Ali said of him that he was like Luqman the Wise.





Women in Islam

HIJAB - A DIFFERENT VIEW

By Sr. Diana Beatty

I can remember when I first converted to Islam, I was afraid of hijab. Part of it was fear over how people would treat me, but that was not the main thing I worried about.

I had preconceived notions about what a Muslim woman was supposed to be like. I am sure most of those ideas came from stereotypical things from the media, etc., but also from my own impressions of what a lady in hijab must think like.

I thought a "good" Muslim woman was supposed to be quiet, submissive, obedient, and happy to stay at home, unambitious, domestic, docile, and dependent on men.

I felt I was not like the ideal Muslim woman that I was supposed to be. I was afraid of wearing hijab because to me it symbolized giving up myself to be what I thought was expected of me.

I don't know if any of you ever had similar thoughts or experiences.

But as time passed, I did realize that hijab was required (I did not know that at first), and I felt I needed to wear it even if I did not understand why or what the implications might be.

When I put it on, everything changed. All the fears I had about how people would react quickly dissolved as the problems I had were minimal outside of my own family.

I found I felt more feminine, a little more protected, like I had more privacy, and that people in general respected me a lot more and treated me better. It was like night and day from what I thought hijab was like to what it really turned out to be like.

I felt like my faith solidified on that day, I felt like I was finally identified as a Muslim.

Previously, I felt so lonely because I saw myself as distinctly different from all the Christians and Jews around me, and yet the Muslims did not recognize me as Muslim or if they did, many I felt did not really accept me.

But when I put hijab on, I was defining myself as a Muslim openly; I was no longer worrying about what people thought and instead just trying to do the right thing. I had started to carve out that new place where I "belonged".

And I felt real peace for the first time. It is amazing how you think you know what peace is, and then when it really comes to you, you realize what turmoil was within you.

When I put on hijab, I knew who I was, finally. The struggle I had gone through in converting, of reevaluating everything I had ever been taught and building up a whole new world view that included the realization that my parents, my neighbors, my teachers, everyone I had ever loved, was wrong.

The struggle had some closure now, I had "gotten" somewhere to a new me, something closer to the real me that I had been missing.

The Islamic Bulletin

It is just a piece of cloth, some say. But it symbolizes a great deal. When anyone looks at a lady in hijab, they think something. They may think of piety, or evil, or oppression, or peace.

Even if they do not know that the hijab is a mark of a Muslim woman, it still symbolizes something to them; perhaps because it is different, or perhaps because it really is more than just a piece of cloth.

I have seen ladies who wear hijab but just can't seem to help letting some of their hair show, or their neck, or whatever. And I never understood it, I never understood why they could make the step to put it on but just couldn't put it on all the way.

I figured the reaction they got from the non-Muslims was the same either way. I imagined that they didn't feel good about being Muslim and were struggling internally between western culture and Islam.

I have also seen ladies who cover their whole face. And even though I was wearing hijab, I found my reaction to these ladies to be quite negative. I looked at them and felt uncomfortable and felt they were unapproachable.

And that maybe they were looking down at me for not covering my face. And I found that all those stereotypes I was brought up with about Muslims came back, but now it was for "those Muslims" that covered the face.

It is still just a piece of cloth but the reactions it invokes certainly go beyond that. But after a while, I noticed that I was using stereotypes again and that many of those ladies were just like me trying to do what they felt was the right thing.

Perhaps someday I would feel the need to cover my face. It does seem impractical to me in the West, but in some circumstance it may be a wise course of action.

I have met Muslims from a variety of cultures and from each of them I have met some of the greatest people in the world (in my opinion). But I have also found a lot of them persisting in looking stereotypically at those not of their culture.

When I put on hijab, it covered my hair but uncovered my eyes. And that is such a blessing.

But in so many facets of our life, even as Muslims, we persist in keeping the eyes covered and letting stereotypes judgments and assumptions pass.

Nationalism/racism is only one example, there are many more. It seems to be a disease of humans to think in terms of Us and Them.

But Islam is not about Us and Them, it is about everyone, it is We. And I could be wrong, but I don't really see room in Islam for Us and Them - it seems almost directly opposed to the ideology.

When I became a Muslim, particularly in a community where Muslims were few, I felt myself as an example to every one of what a Muslim is.

Seeing an American lady who decides to be Muslim and wear hijab in their class is a shock to many of my classmates, and it forces them to change much of the views they have held of Muslims.

They finally see a Muslim as a real person that is in many ways a lot like them. And I am the new model that they define Muslims and Islam by.

If I mess up, it can effect how other Muslims are thought of and treated, how my classmates teach their children and co-workers about Muslims.

So it worries me when I find my Muslim brothers and sisters dividing themselves into Us and Them.

WHY BRITISH WOMEN ARE TURNING TO ISLAM

The Spread of a World Creed

“Lucy Berrington finds the Muslim Faith is winning Western admirers despite hostile media coverage.”

Unprecedented numbers of British people, nearly all of them women, are converting to Islam at a time of deep divisions within the Anglican and Catholic churches.

The rate of conversions has prompted predictions that Islam will rapidly become an important religious force in this country.

“Within the next 20 years the number of British converts will equal or overtake the immigrant Muslim community that brought the faith here”, says Rose Kendrick, a religious education teacher at a Hull comprehensive and the author of a textbook guide to the Qur'an.

She says: “Islam is as much a world faith as is Roman Catholicism. No one nationality claims it as its own.” Islam is also spreading fast on the continent and in America.

The surge in conversions to Islam has taken place despite the negative image of the faith in the Western press. Indeed, the pace of conversions has accelerated since publicity over the Salman Rushdie affair, the Gulf War, and the plight of the Muslims in Bosnia.

It is even more ironic that most British converts should be women, given the widespread view in the west that Islam treats women poorly.

In the United States, women converts outnumber men by four to one, and in Britain make up the bulk of the estimated 10,000 to 20,000 converts, forming part of a Muslim community of 1 to 1.5 million.

Many of Britain's “New Muslims” are from middle-class backgrounds. They include Matthew Wilkinson, a former head boy of Eton who went on to Cambridge, and a son and daughter of Lord Justice Scott, the judge heading the arms-to-Iraq enquiry.

A small scale survey by the Islamic Foundation in Leicester suggests that most converts are aged 30 to 50. Younger Muslims point to many conversions among students and highlight the intellectual thrust of Islam.

The Prophet Muhammad (pbuh) said, “The light of Islam will rise in the West” and I think that is what is happening in our day” says Aliya Haeri, an American-born psychologist who converted 15 years ago.

She is a consultant to the Zahra Trust, a charity publishing spiritual literature and is one of Britain's prominent Islamic speakers.

She adds: “Western converts are coming to Islam with fresh

eyes, without all the habits of the East, avoiding much of what is culturally wrong. The purest tradition is finding itself strongest in the West.”

Some say the conversions are prompted by the rise of comparative religious education. The British media, offering what Muslims describe as a relentless bad press on all things Islamic, is also said to have helped.

Westerners despairing of their own society - rising in crime, family breakdown, drugs, and alcoholism - have come to admire the discipline and security of Islam.

Many converts are former Christians disillusioned by the uncertainty of the church and unhappy with the concept of the Trinity and deification of Jesus.

QUEST OF THE CONVERT - WHY CHANGE?

Other converts describe a search for a religious identity. Many had previously been practicing Christians but found intellectual satisfaction in Islam. “I was a theology student and it was the academic argument that led to my conversion.”

Rose Kendrick, a religious education teacher and author, said she objected to the concept of the original sin: “Under Islam, the sins of the fathers aren't visited on the sons.

The idea that God is not always forgiving is blasphemous to Muslims.

Maimuna, 39, was raised as a High Anglican and confirmed at 15 at the peak of her religious devotion. “I was entranced by the ritual of the High Church and thought about taking the veil.” Her crisis came when a prayer was not answered.

She slammed the door on visiting vicars but traveled to convents for discussions with nuns. “My belief came back stronger, but not for the Church, the institution or the dogma.”

She researched every Christian denomination, plus Judaism, Buddhism and Krishna Consciousness, before turning to Islam.

Many converts from Christianity reject the ecclesiastical hierarchy emphasizing Muslims' direct relationship with God. They sense a lack of leadership in the Church of England and are suspicious of its apparent flexibility.

“Muslims don't keep shifting their goal-posts,” says Huda Khatib, 28, author of The Muslim Woman's Handbook, published this year by Ta-Ha.

She converted ten years ago while studying Arabic at university.

“Christianity changes, like the way some have said pre-marital sex is okay if it's with the person you're going to marry. It seems so wishy-washy. Islam was constant about sex, about praying five times a day. The prayer makes you conscious of God all the time. You're continually touching base.”

THE OPENING

1. In the Name of Allah, the Most Gracious, the Most Merciful
2. All praise is for Allah, Lord of the Worlds,
3. The Most Gracious, The Most Merciful
4. Master of the Day of Judgment
5. You (Alone) we worship, and You (Alone) we ask for help
6. Guide us to the Straight Way,
7. The way of those upon whom You have bestowed Grace, not of those who earned Your Anger, nor of those who went astray.

Transliteration:

In the Name of Allah, the Most Gracious, the Most Merciful

Bismi Allahi arahmani arraheem

All praise is for Allah,

Alhamdu lillahi

Lord of the Worlds,

Rabbil alameen

The Most Gracious,

Arrahman

The Most Merciful,

Arraheem

The Only Owner (and the Only Ruling Judge) of the Day of Judgment.

Maliki yoomi deen

It is You we worship,

Iyyaka na'budu

and it is You we ask for help,

Wa-iyyaka nastaeen

Guide us to the straight way,

Ihdina assirat almustaqeem

The way of those upon whom You have bestowed grace,

Sirata allatheena anamta alayhim

not those upon whom there is wrath,

ghayri almaghdoobi alayhim

nor those astray.

wala dalleen.

The italicized words in the right column correspond to the transliterated Arabic terms on the left.

Bism[illah]

In the name [of Allah]

Allah

In the name of Allah

Al-Rahman al-Rahim

The Most Gracious, the Most Merciful

Al-Hamd

All praise

Rabb

Lord [of the Worlds]

Alamin

Worlds

Malik

Master

Yawm

Day

Din

Judgement

Na'bud

We worship

Nasta'in

We ask for help

Ihdina

Guide us

Sirat

Way

Mustaqim

Straight [way]

Ni'ma [An'amta]

Grace

Maghdub

Wrath

Dallin

Those astray

Al-Fatiha begins in the name of Allah and with two attributes of His benevolence. He is the All-Merciful, the Most Merciful (Mercy-Giving), extending His blessings to one and all. He is the Creator who nurtures His creation and sustains it, encompassing the furthest reaches of every being.

All praise is for Allah. He is the Lord of the Worlds, who knows all affairs, hears all pleas, and responds to all needs. He is master of the Day of Judgement-the ruler of perfect justice, before whom all people, all beings, all issues shall come. Those who succeed will reside in perpetual delights, and those who fail will dwell in painful regret. But for those who say sincerely to their Lord, "It is You we worship, and it is You we ask for help," a sacred trust is made between the needful human being and God, the Enricher, whose unfailing help provides strength, fulfills every rightful need, and safeguards one from vulnerabilities.

In essence, al-Fatiha is a personal prayer centering the human spirit on the will of God as expressed in His final Revelation. With its every recitation, the worshipper enters into intimate dialogue with God, as Prophet Muhammed (SAW) related:

Allah, the Almighty and the Majestic, has said, "I have apportioned the Prayer (al-Fatiha) between Myself and My worshipper in two parts-and My worshipper shall have what he has asked for."

So when the worshipper says, "All Praise is for Allah, Lord of the Worlds," Allah says, "My worshipper has praised Me."

When he says, "Master of the Day of Judgment," Allah says, "My worshipper has magnified Me and entrusted Me with his affairs."

When he says, "It is You we worship, and it is You we ask for help," Allah says, "This is between Myself and My worshipper-and My worshipper shall have what he has asked for."

When he says, "Guide us to the straight way, the way of those upon whom You have bestowed grace, not those upon whom there is wrath, nor those astray," Allah says, "This is for My worshipper-and My worshipper shall have what he has asked for." (Sahih Muslim, 1:296)

Al-Fatiha is a beacon drawing one to the way of God, warning humanity to avoid wandering down every dark defile made to appear otherwise. To this the believers voice a resonant Amin: "O God, accept our prayer!"

Al-Fatiha can be recited to invoke God's help for the sick and injured. (Bukhari 9:54)

CALIFORNIA PRAYER LOCATIONS



NORTHERN CALIFORNIA

Directions Start From Bay Bridge (Hwy 80)

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www.icabayarea.org 80E* 880S* 5th St EX*L
 Broadway* R Webster *L Constitution* Lincoln L*R
 9*Santa Clara R
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 707 Haight Av, 94501, 510-337-1277,
 80E* 880S* Jackson Ex L*8th L*Webster L*Haight
ANTIOCH

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www.antiochmasjid.org 80E* 580E
 *24E*680N*4E*Lst L*W 18th R*

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BELMONT

YASEEN FOUNDATION
 621 Masonic Way,94002,650-591-3690*101S
 Ralston W. R Hiller R*Masonic L*
www.yaseen.org

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BERKELEY MASJID
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www.berkeleymasjid.org

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BRENTWOOD MUSLIM COMM CTR
 470 Harvest Park Drive, Suites E and F, 925-497-2400, 541-602-2820* www.brmcc.org

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SANTA CRUZ ISLAMIC CTR
 4401 Capitola Rd #2, Capitola, 95010, 831-633-6532, 101S*CA85 S Ex 398B Santa Cruz*CA-17S (880S)* CA1S-Watsonville*41st Ave Ex R*L Capitola (Santa Cruz Area) CASTROVILLE

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 11080 Cooper St, 95012, 831-633-6532, 101S*CA85 S Ex 398B Santa Cruz*CA 17S (880S) Santa Cruz*L Merritt St*L Cooper

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 1316 Nord Av, 95927, 530-342-5889,80E*505N* 32E*19 miles*becomes Nord*
CONCORD

AFGHAN ISLAMIC CTR
 1545 Monument Bl 2nd Fl, 94520, *925-825-2533, *80E*580E*24E*680N*Monument Ex
ISLAMIC CTR OF CONTRA COSTA
 2836 Clayton Rd, 94519, 925-682-4222,80E* 580E*24E*680N*242N*Clayton
 Ex*islamiccenterofcontracosta.info

DAVIS

DAVIS ISLAMIC CTR
 539 Russell Bl, 95616, 530-756-5216, 80E* 113N-Woodland* Russell Ex* www.davismasjid.org

DELANO

AL SIDDIQ MOSQUE
 1130 Kensington St, 93215, *80E*205N*99S* Cecil St L* Kensington R*
MASJID PORTERVILLE (See Porterville)
 (Sacramento Area) ELK GROVE

ELK GROVE ISLAMIC CTR
 9011 Elk Grove Florin Rd, 95758, 916-686-2398, 80E*99S*Laguna Ex*L Bond*L Elk Grove Florin

FAIRFIELD

ISLAMIC CTR OF FAIRFIELD
 1945 Kidder Av, 94553, 707-426-5768*80E Ex 45 Travis Bl E, L Kidder.* www.fairfieldmasjid.com

FOLSOM

ISLAMIC SOCIETY OF FOLSOM
 1143 Sibley St, 95630, 916-358-6283 *US50 East bound, Ex Prairie City Rd, L Prairie city rd becomes Sibley, www.masjidbilal.com

MUSLIM COMM OF FOLSOM
 391 S Lexington Dr, 95630 916-934-8842, *80E* 808S*50E*, Ex L Bidwell L* R Oak* R Lexington* Jumha # 705 Gold Lake Dr, www.mcfolsom.com

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ISLAMIC SOCIETY OF EAST BAY
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ISLAMIC CTR OF FREMONT
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 1528 Kern St, 93706, 559-495-1606, *15S Ex 461 to CA120E Ex 6, L Ventura, L E St, 3rd R Kern. www.masjidalaqabah.com

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(Careful)*Scott L*Pass El Camino*Catherine L* www.mca-sfb.org

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ISLAMIC SOCIETY OF SANTA ROSA
 545 Mendocino Av, 95401, 707-525-1144 101N*College Ex R* Mendocino R* 2 Blocks* www.islamicociety-sr.org

SARATOGA

WEST VALLEY MUSLIM ASSOCIATION
 1230 Saratoga Sunnylea Rd, 95070, 408-805-4560 *101N*CA85S*Ex De Anza Blvd*Straight*Azule Shopping Cntr* www.wvmuslim.org

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MARIN CITY MUSSALLAH
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 373 Alta Vista Dr, SSF, 94080, 650-871-7183,101S* 280S*Westborough Ex L*Junipero Serra R*Avalon L*Valverde R becomes Alta Vista

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STOCKTON ISLAMIC CTR
 1130 S Pilgrim St, 95205,209-466-9101, 80E*580E* 205N*50N*Charter R*Airport L*Jackson L

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 1304 E. Hammer Ln # 7, 95210, 209-477-0877, 80E*580E*205N*5N*Hammer Ln R*West Lane R

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WOODLAND

WOODLAND MOSQUE
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This is the 13th edition of California Prayer Locations, which began in 1991. It is designed with driving directions to help find prayer locations easily. We hope that this assists our fellow Muslims in maintaining their prayers and responsibilities. The font was reduced to fit in one page, however now you have options of Google Earth, larger fonts, legal & poster sizes, northern and southern California separate. Go to:
www.islamicbulletin.org/MosqueFinder

The website version (Direction Map) allows you to get driving directions to the mosque by typing your address. If you want to see the Masjid, click on the icon of the little man (pegman) and drag him to the marked location. Magnify the page (zoom in) by clicking on the + (plus) sign. Please notify us of any changes, or additions at info@islamicbulletin.org, or at the address below. Your feedback greatly assists and serves all Muslims by providing a thorough and complete listing.

The Islamic Bulletin
 P.O. Box 410186
 SF, CA 94141-0186
 Web: www.islamicbulletin.org
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ABBREVIATIONS USED
 Ex= Exit L= Left R= Right N= North S=South E=East W=West St=Street Av=Avenue

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GARDEN GROVE 	

HOW I EMBRACED ISLAM

RENNOWNED HINDU POETESS AND CELEBRATED WRITER - KAMALA DAS - EMBRACES ISLAM

In this issue, we have chosen renowned bilingual writer and poetess Madhavikutty, popularly known as Kamala Das in the English world. She recently embraced Islam and adopted the Muslim name Surayya. Miss Das, 67, accepted Islam on December 11, 1999, and seemed untroubled by threats received from Hindu fundamentalists. Rather, she was overwhelmed by the support and compassion her decision has generated among others.

Ms. Das served as the Poetry Editor of the Illustrated Weekly of India, was President of Kerala Children's Film Society, chairperson of Kerala Forestry Board and Orient Editor of Poet Monthly. Her prominent works in Malayalam are many. Her English works include Summer in Culcutta, Alphabet of the Lust, The Descendants, Old Play House and Collected Poems. Her Ente Katha has been translated into 15 languages. Only The Soul Knows How To Sing was published in 1996. Some of the many awards Kamala Das has received are the Asian Poetry Prize in 1964, (The Sirens), the Kent Award in 1965 (Summer in Culcutta), Asian World Prize and Academy Award (Collected Poems). Her Thanuppu got Kerala Sahitya Academy Award for short stories in 1969. Neer Mathalam Pootha Kalam secured the Vayalar Award in 1997.

We are pleased to bring you the following excerpt from an interview with this amazing woman:

Did you convert to Islam to escape the after-death punishment of Hinduism?

Not exactly. I am against the Hindu way of cremating the dead. I do not want my body to be burnt. But this was only a minor consideration. I have always had a strong affection for the Islamic way of life. I adopted two blind Muslim children, Irshad Ahmed and Imtiaz Ahmed, and they brought me close to Islam. I had to study Islamic scriptures before teaching them. One is working as a professor in Darjeeling and another as a barrister in London.

I had discussed my strong feelings about Islam with my husband. He advised me not to treat the issue lightly. He felt religion could not be changed as easily as we change our clothes. He advised me to study it deeply and only then take a decision.

Of course, I did not study everything about Islam. But I thought about it a lot. I have been nurturing the idea in my mind for the last 27 years. I had been thinking about conversion for the last seven years, but put off my decision for one reason or another. Recently, I was traveling in a car from the Malabar to Kochi. I started the journey at 5:45 a.m. I looked at the rising sun. Surprisingly, it had the color of a setting sun. It traveled with me and at 7 a.m. it turned white. It just dawned on me the beautiful wonders of Allah. Finally, I got the message. I embraced Islam.

You also talked about life after death. Are you haunted by the fear of death?

One cannot ignore death at the age of 67. I have suffered three strokes and am afflicted by many other illnesses. I cannot afford to brush aside thoughts about death. I was advised to undergo a bypass surgery 17 years ago. I have not done it so far. I have difficulty in moving. I need assistants while traveling. But now, I feel I have got new strength. The thought of death no longer disturbs me. I believe Allah is there to take care of me. I have left everything to Him. So I have no fears.

You have said that Islam forgives one's sins if one repents. Do you require this kind of forgiveness?

It's a relative subject. I have done many things which others may construe as sins. As far I am concerned, they are not sins. I acted with full conviction. So I am not bothered about it. Even if I have committed any sin unknowingly, Allah is kind enough to forgive me.

How have your fellow writers reacted to your decision?

Some have disagreed with me. Many have appreciated my stand. Noted writer Vijayan rang up and said he was happy I had exercised my freedom. Poet Balachandran Chullikkad visited me with his wife. Overall, the response from my clan is not bad.

How do you view the diverse reactions that your decision to embrace Islam has generated?

I am not bothered about the reactions. I am concerned about my survival. I have to survive this situation and I will. There are people who disagree with me. But, as a whole, the reactions are favorable. I have

been getting calls from all over the world congratulating me on my decision. I am touched by the kind of concern they have shown me.

What about the threats you have reportedly received from Hindu fundamentalists?

I am not frightened by these threats. The policemen had come to me offering security. I have refused to accept their offer. I have left everything to Allah. He will protect me to the last. I don't need the security of mortals, when I have surrendered myself to Allah, the biggest Protector. I am sure He will take care of me. Her son M. D. Nalappad, former editor of Mathrubhumi and former resident editor of The Times of India in Bangalore, said that he received a number of threatening telephone calls, apparently from Hindu extremists. One caller threatened that he would kill her within 24 hours.

The Vishwa Hindu Parishad seems agitated because you have replaced Krishna with Mohammad. What do you have to say about that?

They are free to form their opinion. When somebody wanted to know what would happen to my commitment towards Krishna after my conversion, I said I would put Mohammad in the place of Krishna. As far as I am concerned God is an abstract entity and anyone can call Him by any name he likes. My critics should note that I have not called God by any name in my writing. I have always referred to God as an Almighty Power. But now, when I am convinced that Allah offers love, compassion, and protection, I prefer to call Him my God. No one has any business to interfere with my freedom in this matter.

Isn't your statement that women get protection and freedom under Islam at variance with reality, at least in India?

The purdah (Islamic face veil) that I wear protects me. I like the purdah which Muslim women wear. I like the lifestyle of Muslim women. Purdah is a wonderful dress. No man ever makes a pass at a woman in purdah. It provides her with a sense of security.

In Delhi alone, most of the offices have a woman worker to comfort the customers with a melodious voice. In the recently-held book fair at Pragati Maidan, female models in semi-nude were installed as a statue's so as to attract and allure more and more visitors. The oglers thronged such venues and were in a hurry to touch their body. What a shame! A woman's body has become a commodity to popularize products. In a society where incidents of eye-teasing are on the increase, molestation in offices goes unabated, promotion is done only after a female employee entertains her boss, what a woman needs is nothing but protection of her freedom.

Will your strict adherence to Islamic laws impose restrictions on you as a writer?

As I said earlier, I've had enough freedom not only as a citizen but also as a writer. I don't want that freedom any more. Restrictions bring their own happiness. I want that happiness and pleasure.

Will you be visiting Mecca?

Yes, I will visit Mecca and embrace the soil of Madina as soon as possible. I have already received several invitations from Gulf countries. I am overwhelmed with the love and support I have gotten from several Muslims in the Gulf nations. They want me to visit the countries where they are working. I will visit some of these countries, depending upon my health and the audience I have to address. I don't mind sharing my experience with my audience. I have a lot to tell them.

How do your children view your decision?

Both my sons, Nalapad and Jayasuriya are already here. They want their mother to be happy. They have no other considerations. So I don't think they will have any problems. After all, ours is a family where everyone has the freedom to choose what they want to do. "She is our mother whether she is a Hindu or Christian or Muslim. We would be with her all the time," said one of her sons. I have embraced Islam. Let others accept what they think is correct.

What would your mission as a Muslim individual be?

I'd like to make this the religion of the new millennium. I will tell people the virtues of this religion and share the happiness I experienced after embracing Islam. I have no words to explain the contentment I feel now. I have never felt such happiness in my life. I feel loved and protected. I am an old person. I want this love and protection. I understand that a good Muslim should help others. I have been doing so and I am keen to continue it. Money cannot bring such happiness. I am an old person and don't want to keep money. I want to give part of what I have earned to others. You see here (waving to indicate her house), I do not have too many possessions. I have only the bare minimum.

PROPHET MUHAMMAD IN HINDU SCRIPTURES

By Muhammad al-Faruque

One Hindu research professor, in his stunning book, claims that the description of Avatar found in the holy books of Hindu religion is in fact that of the Prophet Muhammad (S.A.S).

A little while ago, in India, a fact revealing book has been published, which has been the topic of discussions and gossip all over the country.

If the author of this book were a Muslim, he would have been arrested or he could have been murdered and all the copies of this book would have been confiscated. Even a ban would have been extended on its further publications.

A riot and violence would have broken out against innocent Muslims and their blood would have been shed. Amazingly the author of this book is a fair-minded famous professor who happens to be a Hindu.

His name is Pundit Vedaprakash Upadhai and the name of his fact revealing book is Kalki Avatar. The author is a Hindu Brahmin by caste of Bengali origin. He is a research scholar, a seeker of the Truth and a well known Pandit (scholar) in Allahabad University.

After years of research work, he published this book and eight other pundits have endorsed and certified his points of argument as authentic.

According to Hindu belief and their holy books, the description of the guide and the leader, named Kalki Avatar, fits only to the Prophet Muhammad of Arabia (S.A.S).

So the Hindus of the whole world should not wait any longer for the arrival of Kalki Avatar (the spirit) and should readily accept Prophet Muhammad (SAW) as Kalki Avatar. The facts were verified and supported by the eight eminent pundits.

What the author and the eight other eminent pundits say is that the Hindus who are still anxiously awaiting the arrival of Kalki Avatar are simply subjecting themselves to a never ending pain.

Because such a great messenger has come and departed from this world fourteen centuries ago.

The author produces the following sound evidence from the Vedas and other holy books of Hindu religion in support of his claim:

1. In Purana (a holy book of Hindus) it is stated that Kalki Avatar would be the last messenger (prophet) of God in this world for the Guidance of the whole world and all human beings.

2. According to a Hindu religious prediction, the

birth of Kalki Avatar would take place in an isle which again according to Hindu religion is the Arab Region.

3. In books of Hindus, the names of the father and the mother of Kalki Avatar are given as VISHNUBHAGAT and SUMAANI respectively. If we examine the meanings of these names we shall come to a very interesting conclusion:

Take VISHNUBHAGAT = VISHNU (meaning God) + BHAGAT (meaning slave) = ALLAH + ABD (in Arabic) = Slave of God = ABDULLAH (in arabic) (name of Mohammed's Father) SUMAANI = PEACE or Calmness = Aamenah (in Arabic).

4. In religious books of Hindus, it is mentioned that the staple food of Kalki Avatar would be dates and olives and he would be the most honest and truthful person in the region. Without any doubt the Prophet Muhammad (SAW) is acclaimed to possess these qualities.

5. It is stated in Vedas (holy book of Hindu Religion) that the birth of Kalki Avatar would take place in an honorable clan. This perfectly fits the Quraysh where the Prophet Muhammad (SAW) belonged to.

6. God would teach Kalki Avatar through His messenger (angel) in a cave. Allah taught Prophet Muhammad (SAW), through His messenger Jibreel (Gabrael) in a cave known as Gaar-e-Hiraa.

7. God would avail Kalki Avatar with a very speedy horse to ride and travel the whole world and the seven skies. Indication of Buraq (horse) and Me'raj (ascension when prophet traveled the seven skies).

8. God would also avail Kalki Avatar with divine help. This was particularly proved in the Battle of Uhud.

9. Another dazzling account given about Kalki Avatar was that he would be born on the 12th of a month; whereas the Prophet Muhammad (SAW) was born on the 12th of the Rabiul Awwal (Islamic Calendar).

10. Kalki Avatar would be an excellent horse rider and a swordsman.

The author here draws the attention of Hindus that the real days of horses and swords have gone and the present time is of guns and missiles.

So it would be foolish on the part of those who still expect Kalki Avatar, who should be an excellent rider and swordsman to come.

In fact, the divine book, Holy Qur'an contains qualities and signs attributed to Kalki Avatar reflecting on the Prophet Muhammad (SAW).

The author has given numerous arguments in favor of his claim that Kalki Avatar is in fact Prophet Muhammad (SAW) and those who still await the arrival of Kalki Avatar should think again.

BACKBITING



The Messenger of Allah (ﷺ) said, "Do you know what is backbiting?" The Companions said: "Allah and His Messenger know better." Thereupon he said, "Backbiting is talking about your (Muslim) brother in a manner which he dislikes." It was said to him: "What if my (Muslim) brother is as I say." He said, "If he is actually as you say, then that is backbiting; but if that is not in him, that is slandering."

-- Sahih Muslim

The Muslim has to guard his tongue and avoid things that have been forbidden. Among these forbidden things which people often take lightly are gheebah (backbiting), buhtan (slander) and nameemah (malicious gossip).

Gheebah or backbiting means speaking about a Muslim in his absence and saying things that he would not like to have spread around or mentioned. Buhtan or slander means saying things about a Muslim that are not true, or in other words telling lies about him. Nameemah or malicious gossip means telling one person what another said in order to cause trouble between them.

There is a great deal of evidence to show that these actions are haram (impermissible). It will suffice for us to mention just a few of them in order to demonstrate that they are haram.

Allah says (interpretation of the meaning):

"neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allah. Verily, Allah is the One Who forgives and accepts repentance, Most Merciful" [49:12]

It was narrated from Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace and blessings of Allah be upon him) said: "Do you know what gheebah (backbiting) is?" They said, "Allah and His Messenger know best." He said, "Saying something about your brother that he dislikes." It was said, "What if what I say about my brother is true?" He said, "If what you say is true then you have backbitten about him, and if it is not true, then you have slandered him."

Often times we backbite and gossip about others without thinking much of it. We treat it lightly, however, Allah reminds us that in fact it may be a serious sin in the sight of Allah! The Quran says:

"When you were propagating it with your tongues, and uttering with your mouths that whereof you had no knowledge, you counted it a little thing, while with Allah it was very great." (Quran 24:15)

Many people are so busy spreading slander they hear that they do not stop for a minute to ponder whether it is true or not. Allah says: **"And why, when you heard it, did you not say: 'It is not for us to speak of this. Exalted are You, [O Allah]; this is a great slander'?"** (Quran 24:16)

We need to be careful of letting our tongues slip. Prophet Muhammad (peace and blessings of Allah be upon him) said: "When man wakes up in the morning each day, all his body parts warn his tongue saying: 'Fear Allah with regards to us, for we are under your mercy; if you are upright, we will be upright and if you are crooked, we will be crooked.'" (Tirmidhi)

The reward of controlling our tongue is Paradise. Prophet Muhammad (peace and blessings of Allah be upon him) said: "He who protects his tongue from unlawful utterances and his private parts from illegal sexual intercourse, I shall guarantee him entrance into Paradise." (Saheeh Al-Bukhari, Saheeh Muslim)

Prohibition of Listening to Gossip

We should not pay attention to gossip that is criticizing a fellow Muslim or listen to it with enjoyment and hope to hear more. Allah says, **"And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart – about all those [one] will be questioned."** (Quran 17:36) The Prophet said, "Whoever defends the honor of his brother, Allah will protect his face from the Fire on the Day of Resurrection." (Silsilah as-Sahihah)

We should remember who is the best Muslim that the Prophet (peace and blessings of Allah be upon him) has defined for us. He (peace and blessings of Allah be upon him) said, "He is the one from whom Muslims are safe from the evil of his tongue and hands." (Saheeh Muslim)

When is Backbiting Allowed?

Islam teaches us that if people are being ridiculed or backbitten in our presence, we should defend their honor. If we neglect doing so, we risk depriving ourselves of the ever-needed help and mercy from Allah. Yet, some situations allow us to inform others of what someone has done.

1. Complaint to someone in authority who can address the wrong when an injustice has been done.
2. Seeking religious guidance from a Muslim scholar.
3. To get help in changing a wrong or to prevent a disaster.
4. Consultation in matters of marriage, business, asking about a neighbor before moving, etc.

In these cases we are allowed reveal only as much as necessary about the person. All these forms of 'backbiting' are allowed.



(Make 30 - 35 balls)

Ingredients:

- 2 cup dried fava beans or chick peas - 1
- medium onion - chopped finely - 2 cloves
- garlic - crushed
- 1 tsp. baking soda
- 1 tsp. coriander
- 1/2 tsp cumin
- 1 egg - beaten
- 1/2 cup parsley - finely chopped
- 1/4 tsp cayenne pepper
- Salt
- Pepper
- Flour
- Oil

FALAFEL



Preparation:

1. Soak the dried beans or chickpeas in water overnight.
2. Drain. (If you use fava beans that are not skinless, remove the skins now.)
3. Mash the beans or peas into a fine paste in a blender.
4. Add the onion, parsley, egg, garlic, coriander, cumin, cayenne, baking soda, salt, and pepper. Mix well in the blender.
5. Let the mixture stand for 1/2 hour in the refrigerator.
6. Shape into small balls (1 inch).
7. Dust with flour.
8. Heat oil in a deep pan or use a deep fryer.
9. Cook a few balls at a time.
10. Turn them until they are crisp and golden brown (approx. 5 min).
11. Drain on paper towels.

Serve while hot with Tahini or wrapped inside pita bread with sauce and lettuce.

FROM OUR READERS "GOSSIP"

Have You Heard???

bla
bla bla
bla bla bla
bla bla
bla bla
bla
bla



My name is Gossip.

I have no respect for justice.

I aim without killing.

I break hearts and ruin lives.

I am cunning and malicious and gather strength with age.

The more I am quoted, the more I am believed.

My victims are helpless. They cannot protect themselves against me because I have no name and no face.

To track me down is impossible.

The harder you try, the more elusive I become.

I am nobody's friend.

Once I tarnish a reputation, it is never the same.

I topple governments and wreck marriages.

I ruin careers and cause sleepless nights, heartaches, and indigestion.

I make innocent people cry in their pillows.

Even my name hisses.

I am called Gossip.

I make headlines and headaches.

Before you repeat a story, ask yourself:

Is it true? ...Is it harmless? ...Is it necessary?

If it isn't, don't repeat it!

Answers to Tree on Page 19

1. Ibrahim
2. Ismail
3. The Prophet (SAW)
4. Abd AlMutalib
5. Abdulla
6. Ali
7. Fatimah
8. Hassan
9. Hussain
10. Zainab
11. Rukaya
12. Umm Kalthoum
13. Hamzah

A SPECIAL ANIMAL IN THE SERVICE OF MAN:

THE CAMEL

By Harun Yahya



“Do they not look at the Camels, how they are made? And at the Sky, how it is raised high? And at the Mountains, how they are fixed firm? And at the Earth, how it is spread out? Therefore do thou give admonition, for thou art one to admonish.” (Al-Ghashi-ya - The Overwhelming/The Pall, 17-21)

It's beyond doubt that all beings reflect the endless Power and Knowledge of their Creator. This fact is expressed in many verses of the Qur'an, constantly emphasizing that everything created by Allah is actually an evidence of belief and a lesson for admonition.

The 17th verse of the Chapter Al-Gashiya, which is "Do they not look at the Camels, how they are made?", mentions an animal that has to be carefully examined and thought about: This is the 'camel'. In this article, we will study this animal on which the Qur'an invites us to ponder about.

The exclusively specific characteristic of the camel is its body structure, which is not effected even in the most severe circumstances. Its body has such features that for many days, it can survive without water and food and can even travel with a bulk of hundreds of kilograms on its back. Many characteristics of the camel constitute evidence that this animal is created particularly for the dry climate conditions, and put into service for the comfort of man. In the Qur'an, it is stated; "Verily, in the alternation of the night and the day, and in all that Allah hath created, in the heavens and the earth, are signs for those who fear Him." [Yunus (Jonah), 6]

The camel is specially designed for the conditions of the desert. As a matter of fact, each part of the animals' body has to be investigated in order to understand how it is "made" by Allah.

Feet for all types of land: its feet are donated with two toes connected to each other with a flexible cushion. This structure which enables it to firmly grasp the land is consisted of four fat-balls. These feet are totally proper for all kinds of land conditions. Its nails protect the foot against any potential damages that may occur as a result of blows. Knees are covered with a structure called "callus", which is composed of skin as hard and thick as horn. When the animal lays down on the hot sands, this calloused structure protects the animal from being harmed by the extremely hot sand.

The hump as a food stock: the hump of the camel is a mass of fats, and provides nutrients to the animal periodically in times of starvation. With this system, this animal can live 3 weeks without water, whilst it loses 33% of its weight. Under the same severe circumstances, a human being would lose 8% of his weight, but die within 36 hours as he would completely lose the water in his body.

Heat insulating fur: this fur consists of thick and felted hair that does not only protect the body of the animal against cold and hot climatic conditions, but also eliminates the water loss of the body. The Hecin camel can delay the perspiration of its body by means of increasing its body temperature up to 41°C (106 F), and thus prevents the water loss. With its thick fur, camels in Asia can survive high temperatures reaching up to +50°C (122F) in summer and falling down to -50°C (-58F) in winter.

Head sheltered from the sand: the eye lashes of the camel are designed like two separate combs clamping together. In case of danger, they are automatically closed. With this special design, even a single grain of sand is not let into the eye. Nose and ears are covered with long hairs for protection from sand and dust. Its long neck enables the animal to reach and feed on the leaves, which are 3 meters from the ground.

In addition to the above features, the camel also has other specialized systems in its body. Actually, each one of these qualities of the animal gives it proficiency in the harsh conditions of the

desert. These features may be categorized as below:

RESISTANCE TO THIRST AND HUNGER

Camels can live without food and water for 8 days under temperatures of 50°C (122F). During this period, it loses 22% of its body weight. However, it can survive even if it loses 40% of the water in its body, whilst losing just 12% would cause a man's death. Another reason for its endurance against thirst is a mechanism which enables the camel to increase its internal temperature up to 41°C (106F). Thanks to this, the animal keeps the water loss at the minimum level in the extreme hot climates of the desert. Camels can also decrease their internal body temperature down to 30°C (86F) in the cold nights of the desert.

IMPROVED WATER UTILIZATION UNIT

Camels can consume 130 liters (35 gallons) of water almost in 10 minutes. This amount is approximately one third of their body weight. Besides, camels also have a mucus structure in their nose, which is 100 times larger than a man's. Every time the animal breathes, air is moisturized by the mucus. When we breathe, we lose 16mg (.0006 ounces) of water vapor for every liter (quarter of a gallon) of air. However, with the structure of the mucus, camels can get use of the moisture in the air in a ratio of 66%.

MAXIMUM BENEFIT FROM FOOD AND WATER

Most of the animals die when the accumulated urea in their body gets into the blood circulatory system. Yet, camels use this urea produced in their body by filtering it through the liver continuously. Consequently, they use it as a source of protein and water. Both the blood and cell structures of the camel are specialized for enabling this animal to survive for long periods of time.

One fifth of the camel's body is stored as fat in its hump. The storage of the body fat in only one part of the camel's body prevents it from losing water all through the body. This lets its body use a minimum amount of water. Although a camel with humps can take in 30-50 (66-110 pounds) kilograms (66-110 pounds) of food in a day, it is able to live one month with only 2 kg (4.4 pounds) of grass.

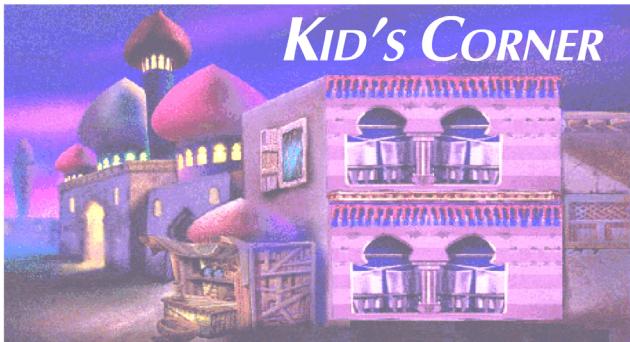
In addition, camels have very strong and rubber-like lips that make it easier for them to eat thorns sharp enough to pierce leather. Furthermore, it possesses such a strong digestive system that it can eat everything it comes across even such things as plastic plates, copper wire and reeds. The four-chambered stomach of this wonderful animal makes use of everything, even items other than food. It is obvious how precious these features of the camel are in such a dry climate.

“Do ye not see that Allah has subjected to your (use) all things in the heavens and on earth, and has made his bounties flow to you in exceeding measure, (both) seen and unseen? Yet there are among men those who dispute about Allah, without knowledge and without guidance, and without a Book to enlighten them?” (Luqman, 20)

Now, let us think in the light of this information: Has the camel adapted its own body to the desert conditions on its own? Has it formed its own mucus of the nose or the hump on its back? Or has it designed its own nose and eye structure with protection against wind-whirls and storms? Has it arranged its own blood and cell structure based on the principle to prevent waste of water? Has it chosen itself the type of the hair covering its body? Has it converted itself to a 'desert ship' on its own?

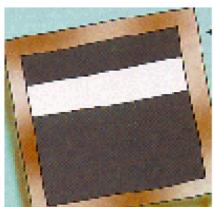
Just as any other living being, the camel surely cannot execute any of the above listed features in itself. Moreover, it cannot make itself advantageous or beneficial to mankind. The verse in the Qur'an stating, "Do not they look at the camel, how it is created?" explains the creation of this excellent animal in the best way. As the other beings, camel is too, created with many characteristics and then placed on earth as a sign of the excellence of the Creator in creation.

While it is created with such superior physical features, it has been given to the service of mankind. On the other hand, mankind is given the responsibility to see similar miracles of creation throughout the whole universe and know the Creator of all beings, Allah.



MAKE A "POP-UP" EID CARD

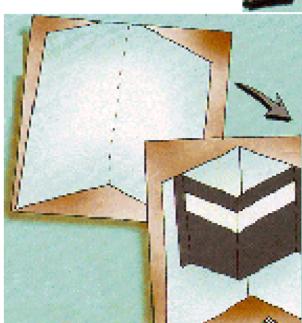
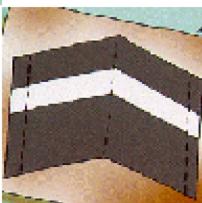
Make this special Card for your favorite friends and family



1. Cut a square piece of thin card, and paint it black and white to make a picture of the Kaabah

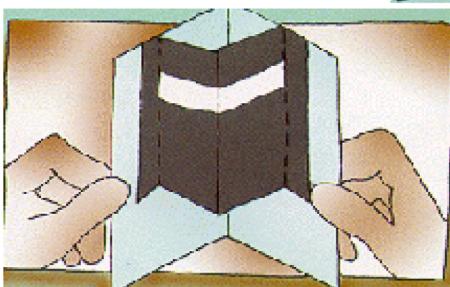


Fold the card as shown. Fold the edges so that you may be able to stick your picture to your Card

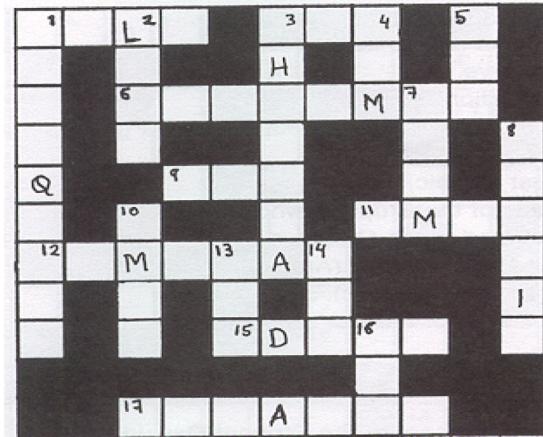


3. Fold a larger piece of thick card.

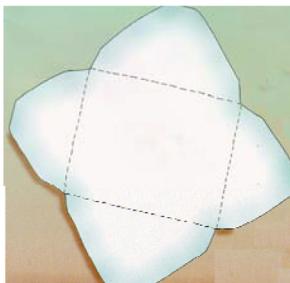
4. Stick your picture of the Kaabah on the large card, and write your Eid Message on the card.



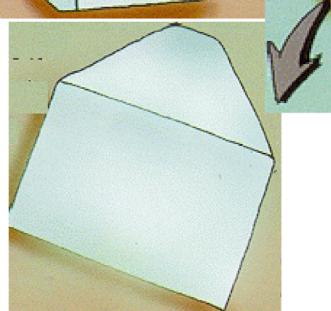
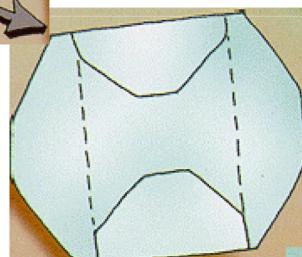
AND EID MUBARAK TO ONE
AND ALL!
MAY ALLAH ACCEPT YOUR
RAMADAN.



AND AN ENVELOPE!



After cutting the paper, fold and glue three sides inwards. Leave the last side open until you have put the Eid Card inside the envelope.



Crossword Puzzle

Across

1. Assist.
2. Unhappy.
6. Allah's last Prophet.
9. Prophet Jesus (Arabic).
11. He leads the prayer.
12. Month for fasting.
15. Call to prayer
17. This prophet nearly sacrificed his own son.

Down

1. Islam's Sacred book.
2. Light
3. Islam's first pillar.
4. Not bright.
5. Muslim festival.
7. The first man and Prophet.
8. Ibrahim's son.
10. Faith (Arabic).
13. Muslim supplication (Arabic).
14. This Prophet built the Ark (Arabic).
16. The Prophet Muhammad's cousin and son-in-law.

Crossword Answers

Across: 1. Help 3. Sad 6. Ali
13. Dua 14. Nuh 16. Ali
Eid 8. Adam 8. Ismail 10. Iman
Lam 3. Shahada 4. Dim 5.

Down: 1. Holy Quran 2.

Ibrahim 12. Ramadan 15. Adhan 17.
Muhammad 9. Isa 11. Ima
12. Ramadhan 15. Adhan 17.

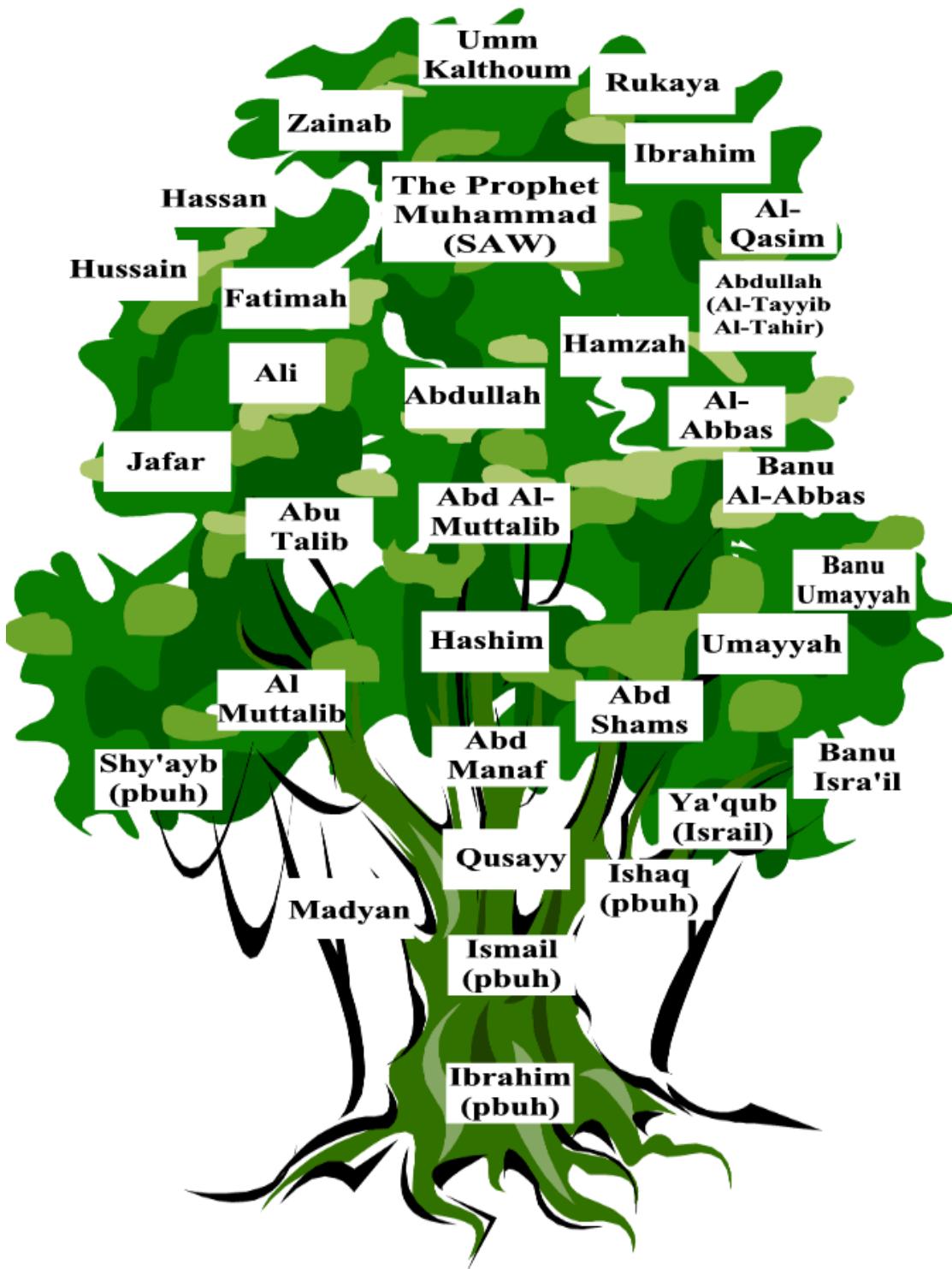
Answers: 1. Help 3. Sad 6.

Across: 1. Help 3. Sad 6.

Answers:



GENEALOGICAL TREE OF THE PROPHET (SAW)



This prophet built the Ka'bah and was called 'Friend of Allah'.

Ibrahim's son who was nearly sacrificed.

Allah's last Prophet.

Prophet's Muhammad's (SAW) grand-father.

Prophet's Muhammad's (SAW) father.

Prophet's Muhammad's cousin and son-in-law.

Prophet's Muhammad's daughter who was married to Ali.

Ali's and Fatimah's son and the brother of Hussain.

THE LITERATURE

The brother of Hassan.

One of the Prophet's daughters whose name starts with Z.

with Z.
One of the Prophet's daughters whose name starts with R.

One of the Prophet's daughters whose name starts with Umm.

The courageous uncle of the Prophet (SAW) who was martyred and whose liver was cut.